



The Temple Artisan

APRIL, 1907

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

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No. 11

Behold, I give



unto thee a key.

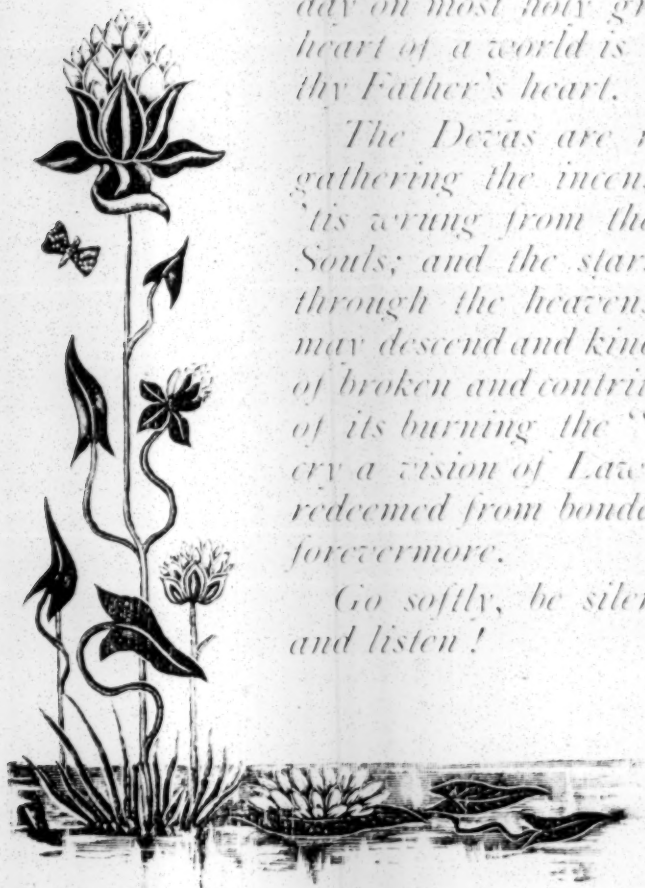
THE HEART OF A WORLD

Tread softly, my child; breathe lightly, mine own. The sacred place of a breaking heart hath power to bow down the heads of the Angels, to hush the wild shrieks of the Demons, and hold even the Hammer of Thor suspended in space when the last fretted strand is parting.

Be still, little ones, you are standing to-day on most holy ground, for the Mother-heart of a world is breaking, and with it thy Father's heart.

The Devas are raising the altar, and gathering the incense, grain by grain, as 'tis wrung from the sweat of despairing Souls; and the stars are cleaving a path through the heavens that the Holy Fire may descend and kindle the Living Sacrifice of broken and contrite hearts. In the smoke of its burning the "seeing" eye may descry a vision of Love fulfilled and of Love redeemed from bondage to sense, enthroned forevermore.

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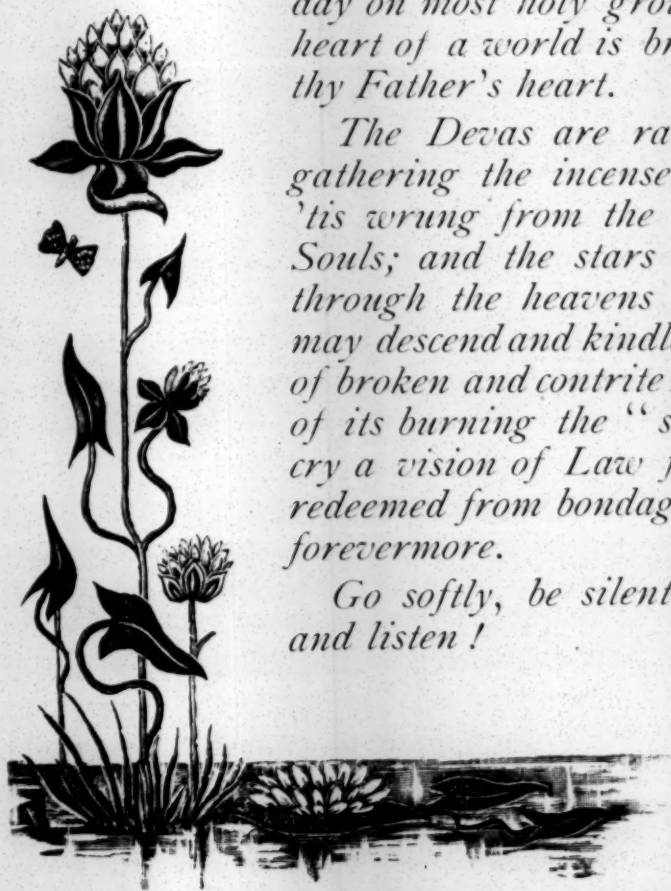
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TO MY BELOVED.*

Arouse ye! Arouse ye! Children of the New Covenant. Why stand ye in the public places idle throughout the busy day? The War of the Ages is upon thee—the strife between the Sons of Universal Light and the Brothers of the Shadow. The long list of the Sons of Betrayal, the Judas power of the accumulated ages, hath its arms about thy neck and is pressing upon thy cheek the kiss that bringeth crucifixion. Awake, thou that sleepest! and the Logos shall shine upon thee. The Christ in thine own soul whispers: “Be of good courage. I have overcome the world.”

The days of preparation are upon thee. Gird on that armor of Righteousness which is the Heritage of every Son of the Living God, and strike for the freedom of the races of the earth from the clutch of the Beast, the embodied Mammon who now holdeth in subjection the Children of Man.

Think ye that no protest rises to the seventh heaven from the murdered Abels of the long past ages? Think ye the Law hath lost its power because its judgments tarry long? Become one with the Law. Enter thou the Holy of Holies with unsandalled feet and uncovered head, that the Forces of Love, Law and Life may flow unobstructed through the Stone of Sacrifice upon which thou standest, and the return wave bear to thee the spiritual essence that shall make thee free. In freedom lies thy strength. The Sword of the Spirit shall be thy reward, and He whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for whom the hour shall never strike. He is thine own true Self; and when thy shadows flee away, thou shalt behold the King in His Beauty and holiness.

THE MOUNTAIN HEIGHTS.

TEMPLE TEACHINGS, OPEN SERIES. NO. LXI.

Words are easily found to express philosophical or scientific ideas or theories. Expression is readily given to the affairs of material existence, but where shall one find words, how give expression, to the deep truths of spiritual life, the intense, unspeakable longing of the awakened soul for the source of its being? How describe the

*This message of the Great Master was printed in the first issue of the TEMPLE ARTISAN in June, 1900. It is reprinted here, that all members may keep it constantly in their minds. It is now printed in leaflet form, so that hereafter all entering members may have a copy.

unutterable ecstasy of pain in which that soul, at last alive, at once to its separateness and its relationship to—nay, more, its unity *with*—all it has ever been taught to believe, or has personally experienced of God, the Infinite.

Human life is held so cheap; nature seems to vie with man in so under-estimating the value of a single life, that its inestimable worth as a differentiated aspect of the Infinite Father-Mother does not receive the reverent recognition it deserves, in fact receives no recognition worth mentioning unless it has become an embodied \$ (dollar mark). This non-recognition of the value of life is especially noticeable in the cases of the unawakened and the murdered souls of men. The former have never experienced anything that could by any possibility afford them a hypothesis or an analogy by or with which comprehensive comparisons might be made to create an understanding of such a state of spiritual consciousness; and the latter, if there yet be left a memory of such experiences, refuse to dwell upon them because of consequent fear or hopelessness, either condition of which awakens unbearable intolerance. It is to those who have reached, even in ever so slight a degree, some one or more of the immeasurable heights of spiritual loneliness, that I would fain make my words convey a tithe of the sympathy and desire to help, that surges through my heart.

O, my children, could you but realize that the one word, *Separateness*, holds the key to all such suffering. Could you but force your hearts to respond to your brains when you attempt to synthesize the life forces and gain some intellectual concept of unity, and so reach to the certainty of spiritual knowledge, that the same soul-essence that is pulsing through your own hearts is likewise pulsing through the heart of every other human being, good, bad or indifferent. If you could feel, intuitively, that the great Love Energy toward which your soul is reaching with such unspeakable anguish and longing is likewise appealing to you through the eyes of every living creature, whether or not the intellectual part of that creature is conscious of the same or not, and that it is only a matter of greater or less experience which keeps both it and you from recognizing your relationship and duty to each other! Never, until your own heart is melted by the true spiritual fire of love for all that lives, will it be possible for you to pass on over the top of those heights of loneliness. The human love that you permit to chain you to some one human being, and thus arouse indifference toward all others, only serves to fix your feet on some one step of the mountain

side. In that human love, as in all other material expressions of life, there are always the two great universal forces of action and reaction in labor. While that human love may give you for a limited time a slight glimpse of what spiritual love of and for God may be, the reaction of the same force, which must inevitably ensue, will as inevitably render you cold and careless, by comparison, toward the object of your erstwhile affection, as well as toward all others.

It is not for the purpose of repeating for my own satisfaction what I have told you, over and over again, that I reach out and draw you to me in longing now, but to try to impress upon you if it be possible, that never, until you can see the great Father-Mother force within the outer lineaments of the most disreputable, repulsive human being,—never, until you can feel the heart-beat of the Great Master against your own heart at the call of your worst enemy as well as your dearly beloved, will it be possible for you to scale the heights and reach the haven of soul satisfaction. Do not let the specious reasoning of those who know not what they say lead you into the belief that Wisdom is to be gained by stifling sympathy and killing out love, for the reaction which follows such methods of research will inevitably plunge you into a hell of intense, unsatisfied and unsatisfiable Desire, such as no tongue can describe. God cannot be safely mocked or set at naught, for *God is Love*.

Of what use to you the treasures of sunken Lemuria, the hidden wisdom of the Pyramids, the knowledge of the action of the combined Suns of Space, and of Earth and Sea and Sky, if the one great reality back of all and in all, is denied you.

All else that I and others like me have gained in countless incarnations, and might impart to you, is worthless chaff beside the wheat—the *Love*—which alone can impart life and value to that and to all else.

What wonder, then, that I sometimes weary some of you with what seem vain repetitions. Would you have me feed you with husks, and while watching your starved faces, refuse to give you corn and wine, and to refrain from giving lest it trouble you to eat? or, lest you throw the corn and wine back in my face again, as you have done before?

Some day the scales will fall from eyes now holden, and let the light I bring reach to the inner chambers of the fast closed hearts now locked to me by pride and ignorance.



AN OPENED BOOK.

IV.

The Initiates disappeared, but one of them afterwards reappeared in other garb, stood by the sleeping woman, aroused and talked with her a long time, and Meri saw that the woman was a perfect picture of herself. Then the two men went away together, and little knots of people began to come forward, eagerly discussing something. Then the woman, accompanied by the man who was formerly on the bench by the entrance to the cave, returned, and in their hands they bore large branches of trees covered with leaves. They stripped off the leaves and divided them among the people they met, who at first seemed pleased to receive them, but shortly afterwards they began to quarrel among themselves and snatch the leaves from each other's hands, and to throw them down and trample upon them. Many of the people gathered up the trampled leaves in big handfuls, and threw them back into the faces of the man and woman who had given them out, and then ran away. None of them seemed aware of the rapidly increasing movements and evident excitability of the elemental forms over their heads. The latter seemed to be making great exertions to attract their attention and draw them back. Occasionally one would return and sit down with bowed head at the feet of the man and woman as though enlightenment had come to them, and an elemental would be seen to fall into line again.

Then appeared a scene as of a city hung in the heavens, representing no city at present in manifestation. Passing beautiful, white as the driven snow, and indescribably perfect. A sense of harmony, peace and plenty was conveyed by the perfection of every detail, as well as the forms and movements of the inhabitants. Standing alone on the earth beneath, were the two prominent actors in the previous scenes, a man and a woman who were gazing upward in evident longing at the picture of the city in the heavens. Then the same man and woman, with two other women, were seen in a small room of a very common cottage. The four were engaged in sorting jewels which they took from bags lying on the floor. Some of the jewels were thrown aside as useless, others were placed in little piles on a table at which they were seated. The door opened and the veiled figure of a woman entered with a large ball of cord held in one hand behind her; she passed from one to another of the jewel sorters, secretly unwinding the cord as she went, until she had inclosed them in a net from which they could not break away. Then through a window came numbers of people, men, women and children, some

bearing gifts which turned to ashes in the hands of the jewel sorters as soon as received; others were stealthily grasping at the piles of jewels, and when they succeeded in getting them, they stole away. One there was who, while enfolding the head jewel sorter in a treacherous embrace, stole from her neck a thin gold chain holding an amulet, and quickly made her escape; another came with a brush covered with tar, and creeping up behind the one man seated at the table, drew the brush over the side of his face and neck. Another came with an offering of food which turned to pieces of putrid flesh as soon as touched by any one of the jewel sorters. Some had long, sharp needle-like knives concealed in the sleeves of their garments, and creeping behind the man and one of the women, slashed open their garments and left them naked before their tormentors. Occasionally came one who stood by their side and patiently bore part of the suffering and abuse portioned out to them, and when this occurred a big space in the elemental Square above was suddenly filled, and a low, sweet, musical tone seemed to swell out from the surrounding space, bringing strength and comfort to the sufferers. In one corner of the room, hidden by a rude hanging curtain, were to be seen a naked man and woman. In the hand of each was an iron spoon, and before them on the floor was a huge iron pot, the contents of which both were stirring violently. The woman stopped stirring for a moment, and reaching out beyond the curtain, grasped a little child by the hand and drew it toward her; in an instant the little neck was twisted and the heart wrenched out and thrown into the pot; then the remains were thrown to one side where a pile of similar bodies were hidden by a ragged red bed-comfort.

Then the atoms of the slab began to vibrate very rapidly and appeared to throw off a peculiar force which set into rapid motion the surrounding air. The sides of the cave, its occupants—and everything else—seemed to break their boundary lines and gradually disappear, and only space was visible; but with the disappearance of the visible forms a buzzing noise became perceptible, which gradually swelled out into harmony. There was no distinguishing sound of voice or instrument at first, but all sweet sounds ever heard seemed to rapidly blend into one grand, harmonious, continuous chord, and all space rapidly filled with egg-shaped, translucent forms, through which the most beautiful colors and lights were continually playing. All sense of time and limitation disappeared from Meri's consciousness. All sensation was swallowed up in a new state of consciousness. All power, all joy, all love, were expressed in that

one state of consciousness, yet the Ego, the identity, of Meri, seemed temporarily transferred to one of those egg-shaped forms. The volume of harmony increased, all sense of separateness disappeared, and in perfect time and measure all those forms seemed to melt into each other, then reform and move on, in perfect rhythm and time, repeating the same movements. Little by little Meri began to catch glimpses of forms or features familiar to her, and memory identified them with former friends and acquaintances, and also began to catch glimpses of what at first seemed an immense square of fiery substance within which all the egg-shaped forms were floating, mingling and intermingling. Then the form of a gigantic Temple of dazzling white light appeared, which formed itself within that fiery square, and seemed a part of the square, but the process by which the Temple was constructed, as well as the material of which it was formed, were indescribable by any words, for each part of it seemed to be made of one of the egg-shaped forms in which the Egos of vast numbers of people were embodied. At one moment, all the outlines of the Temple seemed visible, and the next, they disappeared, and the forms were floating as before. Then, slowly as it had first appeared, a change came over everything, the harmony decreased in strength, the same buzzing noise could be heard; the sides of the cave, the slab and the human forms again appeared, and only the partially formed Mystic Square rested over all. Then the man with the wand arose and turning to the Guide said, "Take this Sister, and these others, back whence they came."

POLARIS.

(Concluded)

SOME CORRESPONDENCE.

From far-off Smyrna, Turkey, Brother Barkey writes:

"It gives me the greatest of pleasures to hear occasionally from Headquarters. I have been of late inquiring every day at the post-office, and you cannot imagine with what joy I receive the ever welcome Temple letters. * * * I have read in a Theosophical book that every man will find his master if he diligently searches for him. By many winding paths I have roamed, many a night I have prayed, "Oh, Lord, give me light, show me more clearly the true path," and in my sleep I would often dream of holy places. One night, I remember going up the stairs of some kind of Temple, but the door was closed; so after going up the stairs I sat by the closed door crying. An old man came out and asked me why I was crying. 'I want to get in,' I said. Next night I dreamt that

I was in that Temple, a spacious hall around me. I make a note of this because shortly afterwards I came in contact with 'The Temple'—and now I have found my Master. May my Higher Self help me to be worthy of taking instructions at His feet."

Another member, "Cardinal," writes from a town in Maine of a symbolic prophetic vision he has had symbolic of the great leveling forces now working in the aura of this planet. He narrates and interprets the vision as follows: "I saw ten mounted men, richly appareled, representing all that wealth could purchase in that respect. They were on the arc of a circle, covering about 30 degrees. In the right hand of each was a revolver (pistol), and in front of them lying on the ground, making every effort to rise, was a human being, into whom they were shooting bullet after bullet, yet seemingly unable to kill him. The prostrate figure was not only struggling to regain his feet, but he was also making a peculiar noise like a faint bugle call. The scene changed, as those things will, in the twinkling of an eye, and the mounted figures moved around about 30 degrees, to another arc of the circle. The scene in front of them took on the appearance of a sea, colored sea green. Its waters were somewhat turbulent, and, very soon, out of the sea came a mighty monster with great arms reaching to quite a distance in front of him. The figure that had been lying on the ground had been transformed into the monster. He tried to reach the mounted figures on the beach, but could not at first because they repulsed him. It was not long, however, before the monster commenced to make that same bugle call, faint at first, but gradually increasing in volume, directing it at the individuals on the shore, who soon melted away, and were annihilated.

"Thus the vision ended; but the impression remained, and the more I thought about it, the more deeply impressed was I with it, feeling that it contained a prophecy of the future. Whether I am right in this, only time and those who know can tell. Following is my interpretation thereof:

- "(1) The mounted men: Captains of finance, industry, etc.
- "(2) The prostrate figure: The common people.
- "(3) Their relative positions: The present conditions of society.
- "(4) The move of 60 degrees: Length of time for consummation of prophecy.
- "(5) Green sea: Sympathetic unity, in activity.
- "(6) Monster: The common people united, conscious of their power.
- "(7) The bugle call: The bugle call of Brotherhood.
- "(8) The circle: The present cycle."

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EDITORIAL MIRROR.

If you take the short cut to the mountain top, instead of the beaten path that winds around, you must pay in trouble and pain what you gain in time.



Remember this--you Temple members who would meet the Master face to face—who in your moments of aspiration invoke the Light of your Higher Self to shine into the dark corners of your being, who demand spiritual powers and knowledge at any price and offer up all that you are or hope to be. Remember, we say, when the trials come, when the darkness is about you, when you stumble and fall, when you encounter the wild beasts prowling in the dens of your lower nature, when you lose the way, when you meet the impenetrable wall of rock, or the bogs of selfishness, the fathomless pools of slime and slander in which you flounder bespattered, until you are tempted with unspeakable horror to turn and flee back to the worldly way—to take the well beaten path.



For all these things and more you must meet and overcome, ere you are worthy to be recognized and become an accepted chela. For up to this time you have been only on probation. Until you can face all that the world can bring to bear upon you, until, unterrified and serene you meet the probationary tests that life will bring to you in rapid crushing sequence, you will hope in vain that the great iron door will swing open which now shuts you from the Master Presence.



Before you can even get on the real Path, you must possess at least four probationary qualifications which are not trivial. These are, Discrimination, Non-attachment to action or its fruits, Self-control, and Desire for Emancipation.

Discrimination between the real and the transitory permits earthly things to be rated at their true value; shows you what are Principles and what the mere details so many mistake for principles. It also points out the relations between the personal and the im-

personal, not knowing the which befuzzles so many students. At the first test of personality how often they fall down absorbed by murky shadows. The animus of another mind at once modifies their own and all independent basis for true action is lost. Stand on your mental feet then, O Candidate for Truth, or be stayed from progress!



Non-attachment is the second qualification. Dedicate all to the Supreme Self. Let go! Gain all by yielding all. Possess by giving. Lose your life to find it. The Ocean gives all to the rivers but all flows back again into its vast pulsing bosom.



Self-control is the third. Control of thought, of senses. Self-control keeps the mind unmodified and this is Yoga—union of mind and soul. That is, the soul only can speak to mind when it is unmoved, serene, unruffled and can be so kept by Will. Self-control gives sustained tolerance, also Endurance without which no goal won can be held. Endurance is needed most of all, for when the real Path is entered upon, the great Lords of Karma present the chela in rapid sequence with the karmic debt he must discharge. The Karma that would have spread over hundreds of lives must be lived through in a few. Is it any wonder that troubles then beset your path, disciple? Now will you cowardly run away because the Temple has brought you difficulties? Love the difficulties, love the great Lords of Karma who are balancing up your account, love the causer of the pain—even the instrument next you who makes you stumble and bruise yourself. Self-control also brings faith, then balance, peace of mind, equilibrium.



Then comes the Desire for Liberation without which one could not be ready for the real path. Then will come the first true Initiation on the path—the first expansion of consciousness that will begin to relate the Creature consciously to the Creator.

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

For the benefit and information of all T. H. A. members we call especial attention to Section 3 of Article V of the By-Laws. It reads as follows: "The accepted applicant shall sign these By-Laws as soon as notified of his acceptance, which signing shall constitute a contract between such applicant and the Association."

Also Section 5 of the same Article: "The Directors may, in their discretion, at least five concurring, permit a member or accepted applicant to withdraw from the Association, and return to him the appraised value of his membership or accepted application, to be determined by them in such manner as they shall deem just."

From the above it will be seen that a definite, business, and legal contract exists between each member and applicant and the Association, which is as binding as any legal instrument can be made. Each applicant and member has the right to expect and can compel the Association to carry out every provision of the By-Laws, which is the instrument of contract. In no instance has the Association failed to carry out its part of the contract to the very letter with each and every member. On the other hand the Association has the right to expect and requires each member and applicant to carry out his or her part of the mutual contract. The Association is incorporated under the laws of the State of California, and its affairs are conducted on business principles. On any other basis of conduct it would soon fail. Each member in the Association has made a definite business investment. He has not put his money into a bank which can be drawn out on demand. The T. H. A. is not a bank. It is an industrial business concern. If a person invests money in a manufacturing, mining, or other concern they would never dream of going to the management and asking for the return of their investment. They would be ashamed to do so unless densely ignorant of the simplest business principles. And yet we have been amazed that now and then a member writes the Association for the return of money invested. This and other monies have been put into lands, buildings, tools, horses, stock, etc., and at this stage of business development, it is not the present policy of the Association to return capital put into its hands for investment, although it could do so at the discretion of the Board as is shown in section 5 above quoted. Again, the T. H. A. and the Temple are officially and legally distinct organizations, and investments in the T. H. A. can not be turned over to the Temple in payment of dues or for any other Temple purposes.

It is to be hoped that the above will make plain to each member of the T. H. A. just what their rights are in regard to the Association and what the rights of the Association are in regard to them. Membership in the T. H. A. has nothing to do with Temple membership and *vice versa*.

In the event of any members advancing money to the Associa-

tion as a loan, and who did not take out any certificate for same it is a different matter. Such monies can be recalled. What has been said above refers entirely to investment and membership certificates. Do not take out any certificate unless you are willing to take your chances and wait developments with all the rest of us, but once you have taken out a certificate or more, stick to your contract and agreement. Any other course is as impossible as it is unbusinesslike.

W. H. D.

THE INDWELLING GOD.

"Thou life within my life, than self more near,
Thou veiled presence, infinitely clear,
From all my nameless weariness I flee,
To find my centre and my rest in Thee.
Take part with me against these doubts that rise,
And seek to throw Thee far in distant skies;
Take part with me against this self that dares
Assume the burdens of these sins and cares.

How can I tell Thee, who art always here?
How shall I praise Thee who of all most dear?
What may I give Thee save what Thou hast given,
And whom have I but Thee in earth or heaven?"

ELIZA SCUDDER.

"Above this whirling mind, serene and passionless witness, dwells the true self, the Spiritual Ego of man. Below, there may be storm; but above, there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil?"

—*From the Place of Peace, by Anne Besant.*

"Every act, good or bad, perpetrated by man, produces a correspondingly great result, as its released energy pours out and into the ocean of Prana—life-force. * * * "You cannot lift a finger, give birth to a single idea, or utter a sound, without disturbing the equilibrium of a world—and, to some extent—a universe; and the crest of the thus awakened wave will as surely bring back to you the reward or punishment of the act."

THE ARTISAN for June, 1906.

HERMES:

Who and What Is This Sublime Entity?

"Sons of H  r  mes" we are pleased to call ourselves—we children of the Temple, who delight in delving into the very heart of Nature's arcane depths, plunging ruthless fingers, obtruding eager minds into her most sacred mysteries—hoping thereby to ope the magic well-spring which stealthily pours forth its heaven-distilled quintessence unto the Tree Ygdrasil—the Tree of Life—the Tree of the Knowledge of Good and Evil. Yet how many of us searchers for the fount of living waters of whom this exalted entity is at once the guardian, the distributor, the herald, and the symbol, know aught of Hermes, as an historical, mythical, or mystical personage.

Let us first turn to the sources of profane history—the encyclop  dias—those wholesale purveyors of knowledge, forsooth—and there, indeed, will we find our revered subject profanely enough handled. From these we learn that Hermes is identified with Thoth or Dhouti of the Egyptians, and was worshipped by them as a Deity and the patron of literature, and as the Scribe of the Gods. He was the author of forty-two magic and religious books, embraced in the Book of the Dead—these books divided between sacred law, ritual, science, hymnology, and medicine. He was at once philosopher, priest, and king, and this thrice-greatness led to the appendage of the word Trismegistos to the surname Hermes in the second century of the Christian era. The month known to us as September was called by the Egyptians *Thoth*, in honor of the king, who was the possessor of "three-fourths of all the knowledge of the universe"—and taught his subjects agriculture, astronomy (astrology), weights and measures, the alphabet, and many other useful arts and sciences. He had a son Tat, Tatios, or Cath, who flourished twenty years before the death of Moses. This is the only chronological reference bearing on the subject, and summarises the knowledge obtainable from encyclop  dic sources on Hermes as an historical character. He was perpetuated in hieroglyphics, the Ibis and the Moon being sacred to him, and we find him mentioned on the Rosetta Stone.

The Grecian or mythological sketches are more interesting and replete with poetic suggestion and religious symbolism. Hermes, or Mercury, was the son of Zeus and Maia, who was a daughter of Atlas. He was born in a cave at Mount Cyllene. While still an infant he went to Pieria and stole the cattle of Apollo. The latter knowing who had committed the theft, appealed to Zeus and demanded the return of his property. While on the way to restore the cattle, Mercury, who had previously invented the lyre, was met

by Apollo, who was so taken by the musical instrument that he offered to exchange the stolen cattle for the lyre—a proposition willingly accepted by the young inventor. Later, Mercury invented the flute, which he also presented to Apollo in exchange for the golden caduceus and prophetic powers. This pretty story—which will be given its mystical meaning later on—is told by Apollodorus and also in the Homeric hymn to Hermes. Homer also introduces Hermes in the Odyssey, where he assumes the character of Iris, the Messenger.

The Greeks regarded Mercury as a sort of go-between in all the intrigues of the gods, of whom he was the swift and trusty messenger and herald. He was worshipped as the wind god. He was the patron of orators and gymnasts, was the inventor of weights and measures, of the flute, lyre, and syrinx, taught commerce, mathematics, astronomy, writing, and by no means incidentally "how to steal and lie." He was the patron of "plausible inventions" of hand and tongue, and was revered as the god of chance. He was able to promote fertility in animals and plants, and his mission was to guide the souls of the dead to Hades. It was customary to find statues of Hermes used as landmarks at city gates and streets, at fountains, in caves, mountains, and gymnasiums, also on graves. The beautiful statue by Praxiteles, discovered by the Germans in Olympia, shows Hermes bearing on his arm the child Bacchus, or Dionysus. Splendid replicas of some of these statues are to be seen in the Boston museum. The Greeks attribute to Hermes four-fold knowledge, and divide his works into four books.

It is to the mystics we must turn for any degree of satisfactory knowledge of the "Master Initiate"—to those who, from pure love of Wisdom, from unswerving devotion to the attainment of all that he represents, consecrated their lives to searching into the crypts of antiquity, digging up the musty tomes of ancient days, and who from their very fidelity to the loved research, touched the living spring of Illumination of which their hero is the source and the Cupbearer—for it is as the Bearer of Light to those who dwell in Hadean darkness that the manifold virtues and attributes of Hermes are epitomized. These true Sons of Hermes find abundant testimony of their patron in prehistoric tradition, ancient papyri, and later myths and philosophies, albeit buried in a multiplicity of nomenclature and archaic principles. GENEVIEVE HAZELRIGG.

(To be continued)

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 39

THE TEMPLE STAR.

Shine on my heart both by day as by night,
Bright Temple Star of my Faith,
Star that shines over the cradle and grave,
Lighten each step of my path.

Seek every spot where the shadows do fall,
Sweet Temple Star of my Hope,
Bring all the courage I need at my call
With every danger to cope.

Then when thy Sisters have taught me to know,
Love, we can live but in thee,
Brightest of Stars, bid me each day to shine
In thine own great galaxy.

The poem above was written by Mrs. F. A. La Due, the Temple Builders' good friend. It was written as a song for the Builders to use in their meetings and in their homes. With a little help it can be understood by the younger Builders as well as the older ones.

It is beautiful to think that it is the Builders, the children, the child spirit of Faith, Hope and Love that form the bright Temple Star.

Some day we may have a lesson on the song. The Builders can find the first lesson in it themselves, by letting their hearts shine with loving thanks toward the friend who has given them such a bright and beautiful song.

The music to the song will be sent to all Builders and any who make request for it.

The Morning Star Group of Temple Builders gave a party at the Halcyon Hotel on the afternoon of March eleventh. There were fourteen children present, and all had a good time playing games, singing, marching, and eating and drinking cookies and lemonade. Indeed, they had such a good time that the big Builders wished they were children, too.

The lot referred to in a letter lately sent out to the Builders has been rented from the Temple Home Association. Walnut trees have been planted and the lot marked out by a hedge of California privet cuttings. The Builders will remember that in order to secure this lot for permanent use we must take out a membership certificate of \$100 in the Temple Home Association. It is hoped the Builders will bear this in mind and send all they can for this purpose, so we can soon begin making regular payments of five dollars a month until the lot is secured.

Won't it be fine for the Builders to have a lot of their own where their own walnuts grow? Some day, too, they might have a building on it where they could study and keep their things to show to all the Builders who come here. You know we hope all the Builders can visit the Centre some day, before so very *very* many years.

The Temple Builders' Tent at the Open Gate is nearly paid for. A few more weeks, and a little more effort will find the payments on it completed. The lot mentioned above is a short distance in front of this tent, and will make a good resting place or playground for any sick persons or children coming to the Open Gate. We must

think hard and work hard to earn enough to do these things that will bring so much happiness to those who are needing the help and strength that we found in the Builders' bright Star of Love.

The Morning Star Group of Builders had a fine time hunting the Easter eggs that Spring's Messenger, Mr. Rabbit, hid on the Halcyon grounds for the children.

Easter day was Children's Day at the Centre. The Temple meeting was devoted to children through a special service welcoming the children into the Courts of the Great Temple of the Christ Love in which we all dwell.

The children sang their songs, and after the meeting went to the Open Gate and sang to the sick people there.

Many thanks and appreciation are sent to Harmony Group of Seattle for the beautiful Easter remembrances they sent to the Centre.

TEMPLE ACTIVITIES AND NOTICES.

The message "To My Beloved" is printed in leaflet form, and members can have extra copies by making written request for them.

* * * *

The Convocation Hymn, "Gitchie Manito the Mighty," as sung at the last convention has been printed with words and music. Copies may be obtained from the Temple Builders for forty cents a copy. Orders for same should be sent to Jane W. Kent.

* * * *

Our Brother George E. Banks of Everett, Wash., paid Headquarters a brief visit recently, on his way to Southern California. He was greatly pleased with all the conditions obtaining at the Centre, also with the beautiful Arroyo Grande Valley.

* * * *

A Square of sixteen members has been established at Meriden, Conn. It is called "Truth-Seekers' Square."

* * * *

Members are reminded that April is one of the Semi-Annual periods for payment of dues. They are requested to be as prompt as possible in remitting same.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

It is requested, that in all cases of changes in address, *special notice* (separate) be promptly sent to the Temple Scribe, by letter, or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

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HEALTH INSTITUTION

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